Universal Love

CONSIDERED,

And eſtabliſhed upon its Right Foundation.

BEING,

A ſerious enquiry how far Charity may and ought to be extended towards perſons of different Judgments in matters of

RELIGION.

AND

Whoſe Principles among the ſeveral Sects of Chriſtians do moſt naturally lead to that due moderation required.

Writ in the Spirit of Love and Meekneſs, for the removing of Stumbling-blocks out of the Way of the Simple; by a lover of the Souls of all Men.

Robert Barclay.

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1 Joh. 4. 16. *God is Love, and he that dwelleth in Love, dwelleth in God.*

1 Jo. 5. 2. *For this is the Love of God, that we keep his Commandements.*

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Books lately Printed for a general ſervice to the Truth.

ISaac Penningtons *Naked Truth, or Truth Nakedly manifeſting it ſelf in ſeveral particulars, for the removing of hindrances out of the way of the ſimple hearted, that they may come to true Knowledge, Life, Liberty, Peace, and Joy in the Lord, through the vertue and power of his precious Truth, revealed and working in them; by way of Queſtion and Anſwer.*

The Fleſh and Blood of Chriſt, *both in the Myſtery and in the outward teſtified to, by* I. P.

R. Barclay's *Truth cleared of Calumnies.*

The Staggering Inſtability *of the Pretended Stable-Chriſtians diſcovered, by* R. B. *againſt* William Mitchel.

An account of a Diſpute between the Students of Divinity of Aberdeen, *and the People called* Quakers, *by* R. B. G. K.

Quakeriſm confirmed, in Anſwer to Quakeriſm canvaſſed.

The Anarchy of the Ranters, *and other Libertines; the Hierarchy of the* Romaniſts *and other pretended Churches, equally refuſed and refuted in a two-fold Apology, for the Church and People of God, called in deriſion,* Quakers, *by* R. Barclay.

G. Fox, *to all the Kings and Princes, and Governours in the whole World.*

The Spiritual Man Chriſt Jeſus, the Bleſſed Seed, Light of Life, Purger of Conſcience, by G. Fox.

Chriſtian Liberty commended, and Perſecution condemned.

A ſmall Treatiſe concerning Swearing, its uſe in the Law, and end in the Goſpel, by G. Fox.

The beginning of Tythes in the Law, and ending in the Goſpel.

A Teſtimony to all Maſters of Ships and Sea-men, by G. Fox.

Thomas Bayles *Teſtimony to the Univerſal Love of God in Chriſt Jeſus to the Sons of Men.*

A Warning againſt the Deceit of ſetting up Man's Reaſon as Judge in Spiritual matters, Tranſlated out of Low Dutch, by Stephen Criſp.

Immediate Revelation not ceaſed, by G. Keith.

The Univerſal free grace of the Goſpel aſſerted, by G. Keith.

Quakeriſme no Popery, by G. Keith.

Universal Love, &c.

SECT. I.

The Introduction.

Giving an account of the Authors Experience in this Matter, with the Reasons moving him to treat thereof.

ALbeit, it were very desirable that Man could from his very tender Age upwards receive so living an Impression not only of the truest and surest Principles of the Doctrines of Christ, but also of the Life and Power of Godliness to leaven the whole Mind and Affections unto the pure and holy Nature of Jesus; yet seeing that this Happiness befalls to few (most of Men being by the prejudice of Education, either pre-possessed, or defiled with wrong notions; or else those who come to receive, even at first, a right Impression in their Understandings, as to Opinion or Principle, do either by the power of inward Corruption, working upon their Natural Complexions, or by other Temptations from without, oftentimes fall exceeding short of this pure Life) the best way to *Redeem the Time*, and to repair that Loss, is from the experience we have had of the Evil, and the Memory we retain of, how far we have been wrong to confirm

and ſtrengthen our ſelves in the good now revealed and imbraced, which by the powerful working of God's Infinite Goodneſs, turning all to the advantage of thoſe that love and follow Him, makes the Miniſtry of ſuch the more effectual, as in the example of *Paul* and others was manifeſt.

It being then ſo, that the condition of my life hitherto (Albeit, I as yet am but a young Man) gives me experience more then perhaps to many others, to treat of this ſubject: Therefore, finding a true freedom and liberty in my ſpirit, I have willingly undertaken, for the ſake of ſome, to write ſomething briefly, and yet I hope clearly thereof, that my experience herein, if the Lord will, by His Bleſſing may be made uſeful to others.

My firſt Education from my Infancy up, fell amongſt the ſtricteſt ſort of *Calviniſts*, thoſe of our Country being generally acknowledged to be the ſevereſt of that Sect in the heat of Zeal, ſurpaſſing not only *Geneva*, from whence they derive their Pedigree; but all other the Reformed Churches abroad (ſo called) ſo that ſome of the French Proteſtants being upbraided with the fruits of this Zeal, as it appeared in *Jo. Knox*, *Buchanan*, and others do, beſides what is peculiar to their Principles of this kind, alledge the ſuper-abundance thereof to proceed *a fervido Scotarum Ingenio*, i. e. from the violent Complexion of our Country men. I had ſcarce got out of my Child-hood when I was by the permiſſion of Divine Providence caſt among the Company of *Papiſts*, and my tender years, and immature Capacity not being able to withſtand and reſiſt the Inſinuations that were uſed to Proſelite me to that way; I became quickly defiled with the Pollutions thereof, and continued therein for a time, until it pleaſed God, through his rich Love and Mercy, to deliver me out of thoſe Snares, and to give me a clear underſtanding of the evil of that way. In both theſe Sects, the Reader may eaſily conceive that I had abundant occaſion to receive

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Impreſſions contrary to this principle of Love herein treated of, ſeeing the ſtraitneſs of ſeveral of their Doctrines, as well as their practice of Perſecution, do abundantly declare how oppoſite they are to *Univerſal Love* (as ſhall hereafter more at large be ſhown) and Albeit, the time it pleaſed God to deliver me out of theſe Snares, I was ſo young, that it may be preſumed my Obſervations could be but weak, and conſequently my Experience inconſiderable; yet for as much as from my very Child-hood I was very ambitious of Knowledge, and by a certain felicity of Underſtanding, I think I may ſay without Vanity, ſucceſsful beyond many of my Equals in Age, though my Obſervations at that time were but weak, yet ſince I have with more leiſure and circumſpection gathered thence ſo much experience, as I am confident will ſerve for a ſufficient foundation to any Superſtructure I ſhall build upon it in this Treatiſe.

The time that intervened betwixt my forſaking of the Church of *Rome*, and joyning with thoſe, with whom I ſtand now ingaged, *I* kept my ſelf free from joyning with any ſort of People, though I took liberty to hear ſeveral; and my Converſe was moſt with thoſe that inveigh much againſt judging and ſuch kind of ſeverity, ſeeming to complain greatly for want of this Chriſtian Charity among all Sects, which Latitude may perhaps be eſteemed the other extream oppoſite to the preciſeneſs of theſe other Sects, whereby I alſo received an opportunity to know what uſually is pretented on that ſide likewiſe; and thence can ſay ſomewhat experimentally on that part alſo.

As for thoſe I am now joyned to, and whom I juſtly eſteem to be the true followers and Servants of Jeſus Chriſt, the World ſpeaks diverſly of them, as to this matter, ſome highly accuſing them of the want of Charity, and quarrelling with them as ſuch who peremptorily condemn all but themſelves: Others have a contrary conceit of them, each according as they are prejudicated and informed. What

may be truly ſaid in the caſe, ſhall after appear: I my ſelf have been diverſly cenſured in this matter, being ingaged in Controverſie, which as they can be ſcarcely handled without ſomething of ſharpneſs, ſo are ſeldom mannaged by any ſo ſucceſsfully, as not to bear the Cenſure of ſome or other, in this reſpect. Having then upon the whole matter obſerved that this want of Charity is that, for the want of which, each Sect accuſes the other, and yet are moſt averſe to ſee this defect in themſelves, and that ſome do accuſe all Sects as guilty of this Crime. I have judged it meet to commit my ſence hereof to writing, according to the purpoſe ſignified in the Title afore-mentioned.

SECT. II.

The Nature of Chriſtian Love and Charity demonſtrated, the Conſiſtancy of true Zeal therewith, it's diſtinction from falſe Zeal.

THe Nature of Chriſtian Love and Charity is fully and abundantly deſcribed in the Holy Scriptures, where it is preferred before all other Virtues and properties whatſoever, as that which comprehendeth in it all other perfections, and is the root and ſpring of them, for there can be no true Virtue but that which proceedeth from Love; hence God himſelf is called *Love*, 1 Jo. 4. 7. as being that, under which all his innumerable and inutterable perfections are included: By this *Love* we are Redeemed from the Corruption of our Nature, and have received the benefit of a *Mediator*, Joh. 16. This is the *Banner* wherewith God covereth his Children, *Cant.* 2. 4. This is that which *Conſtrained our Lord Jeſus Chriſt to lay down his Life for us*, Joh. 15. 13. The exerciſe of this is given by Chriſt as the principal Token of his Diſciples, *Joh.* 13. 35. *It is numbered*

bered as the first fruit of the Spirit, Gal. 5. 22. *It is called the fulfilling of the Law*, as that, *wherein all consisteth*, Rom. 13. 10. *For to Love God above all things, and our Neighbour as our selves*, is the sum not only of the *Law*, but of the *Gospel* also, 1 *Cor.* 13. 13. Therefore the Apostle *Paul* giveth to this *Love* or *Charity* the Precedency before either Faith or Hope; in which Chapter he doth briefly, but very emphatically describe it, for having first shewn that the *speaking with Tongues of Men, and Angels, that the gifts of Prophesying, Understanding, and Knowledge, that the Faith that even could remove Mountains, and the giving of all to the Poor*, yea, and *the Body to be burnt, is nothing without it*: He proceeds to the description of it thus, *Charity suffers long, is kind; Charity envieth not, Vaunteth not it self, is not puffed up, does not behave it self unseemly, seeking not her own, is not easily provoked, thinketh no evil, rejoyceth not in Iniquity, but rejoyceth in the Truth; beareth all things, believeth all things, hopeth all things, endureth all things, never faileth*, Albeit, other gifts have, 1 Cor. 13. from the first Verse. As by this the excellency of Love is shown, so the necessity of pressing after it, and living in it, will be readily acknowledged by all; but seeing the sum of this Love, as well as the perfection thereof, consists in *loving God above all*; so whatever diverteth in any thing there-from, is not to be accounted Love, though the same word be used to express it, and that in the Scripture it self; such as the Love of Self, the Love of the World, the Love of any Creature: Hence for the attaining of the true and excellent Love, the Love of all these other things is not only to be laid aside, and the Love of God preferred to them, but they are to be hated as Christ himself Phraseth it, *He that hateth his life*, Jo. 12. 25. Yea, he useth it so, as to speaking of *hating Father and Mother*, Luk. 14. 26. though when the Love to such, is truly subordinate to the other, it is both commended and commanded.

The Teſtimony which is required of our really being in the Love of God, Chriſt himſelf ſignifieth to us: *If you Love me, keep my Commandements:* And as the Beloved Diſciple *John* ſaid in the caſe of Knowledge, ſhewing us the falſhood of ſuch as pretend to know God, and yet do not ſo; ſaying, *He that ſays he knows God, and keeps not his Commandements, is a Lyar, and the Truth is not in him,* 1 Jo. 2. 4. So may be alſo ſaid, He that ſaith he loves God, and keeps not his Commandment, is a Lyar, and the Truth is not in him, according as the ſame Apoſtle ſaith, 1 *Jo.* 5. 3. *For this is the Love of God, that we keep his Commandements.* Hence it is apparent, that Love without Purity is but a falſe pretence; and that whatſoever hinders from the practice of this Love of God, or with draws from the obedience of the leaſt of his Commands, is to be denyed, and no ways to be entertained, as being either the love of the Devil, the love of the World, or the love of Self, and not the love of the Father; and as from the true love of God, having taken place both upon the Underſtanding and Will, there ariſeth a great fervency and deſire of Mind, that it may be wholly united with the Lord, and made conformable unto his Will in all things: So from hence ariſeth alſo a certain Averſion from, Indignation of, and even Hatred, to whatſoever is contrary thereunto, or has a tendency to lead from it, which is commonly called *Zeal*; which *Zeal*, having a right bottom and foundation, and proceeding purely from the Love of God, is a great Virtue, greatly to be commended and preſſed after, and the defect thereof is juſtly reproveable in a Chriſtian. That *Zeal* then thus conſidered, is a thing excellent, pure, and holy of it ſelf, appears in that it is aſcribed to God himſelf, 2 *King.* 19. 13. *Iſa.* 9 7. Where the performance of the Bleſſed Evangelical promiſes is to be performed by the *Zeal* of the Lord, *Iſa.* 19. 17. He is ſaid *to be Cloathed with Zeal as with a Cloak*, and 63. 15. His Zeal is numbred with *his Bowels and Mercies*; next *David*

vid recommends himſelf to God, for that *the Zeal of his Houſe had eaten him up*, *Pſal.* 69. 9. and 119. 139. And *Paul* commends the *Corinthians for their Zeal*, 2 Cor. 7. 11. 1 *Cor.* 14. 12. and for this end has the Grace of God appeared unto all, that there might be a People gathered, *Zealous of good Works*, Tit. 2. 14. And as this is commended and recommended on the one hand, ſo is the contrary thereof; to wit, Indifferency and Lukewarmneſs reproved and rebuked as a thing diſpleaſing to the Lord; of many inſtances whereof that might be given, that unto the Church of *Laodicea* may ſerve at preſent, *Rev.* 13. 15, 16, Becauſe for a Remedy againſt this Evil, ſhe is Exhorted, *v.* 19. to be *Zealous and Repent.*

But as there is a true *Zeal*, ſo is there a falſe one, and it is not more needful to have the one, then it is to avoid the other. Now as the true *Zeal* proceedeth only from the pure Love of God, and ſingle Regard to his Honour and Glory, ſo the falſe *Zeal* proceedeth from the Love of ſomething elſe, and the regard to other things: And of this falſe *Zeal* there are ſeveral kinds as well as degrees; all of which, though they ought to be ſhunned, yet ſome are far more hurtful and pernitious than others; the worſt and higheſt of theſe is when as Men, through the height of Pride, Luſt, Ambition, or Envy, ſhew themſelves furious and *Zealous* to ſatisfie and fulfill their deſires and affections, this is the higheſt *Zeal* for ſelf; From this *Zeal* did *Cain* ſlay *Abel*, *Iſhmael* mocked *Iſaac*, and *Eſau* hated *Jacob*, *Pharoah* Perſecuted the Children of *Iſrael*, *Saul*, *David*, and *Jezabel*, the true Prophets of the Lord.

A ſecond kind is, when as Men that are not true and faithful, even to thoſe principles of Religion, they profeſs themſelves to acknowledge as true, as being Conſcious to themſelves, and alſo publickly known to be ſuch as are Vitious and Profligate, yet do violently perſecute and oppreſs others that differs from them, though they be not

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only equal to them, but even by their own acknowledgment exceed them in Temperance and Virtue, having nothing to charge them with, but that they agree not with them in judgment and practice in matters of Religion: This apparently is a false *Zeal*, and not of God, for if it proceeded from the true Love of God, it would first operate in themselves to the removing of all those things which they acknowledge to be contrary to this Love of God, before it exerted it self towards others, seeing as the Proverb is, *Charity begins at home.* And like unto this was the *Zeal* of the Scribes and Pharisees, who Persecuted Christ for a breaker of the Law which themselves did not fulfil: As is also the *Zeal* both of the Papists and Protestants in their Persecutions at this day.

A third sort is of such, who do indeed walk strictly and closely to their own Principles, making Conscience of their way; but yet being blinded in their understanding, do Persecute Truth, supposing it to be Error: Of this number was *Paul* before his Conversion, *Being as to the Law blameless*, and Persecuting the Saints out of *Zeal*, Act. 22. 3. Gal. 1. 14. And therefore, in this Class he numbers his Country-men, saying, *They have a* Zeal *for God, but not according to knowledge*, Rom. 10. 2. And perhaps among these, such may be numbred, of whom Christ speaketh, saying to his Disciples, and *when they kill you, they shall think to do God good Service.*

A fourth or last sort is, when as Men being truly enlightned in their Understanding, but their Will, Heart, and Affections not being throughly leavened with the Love of God, do condemn things justly reproveable, but not out of the pure drawings of Divine Love, but even from a mixture of self in the forwardness of their own will, as not suffering any to be contrary unto them.

This is the most innocent kind of wrong *Zeal*; yet not so that it ought to be watched against, and of those few that are guilty of it, it were fit they waited to be Redeem-

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ed from it; but the pure undefiled *Zeal* that is acceptable to God, is that which proceeds not only from a pure and clear understanding, but also from a renewed and sanctified Will which moves not of, nor from Self, but from and for the Lord.

SECT. III.

The Controversie stated, with respect to the different sort of Christians; how it is to be fetched from the nature of their Principles, and not from the practice of particular persons.

THe sum of what is said, is, that true *Christian Love* and *Charity*, is the most excellent of Virtues, most needful to be sought after and attained, that it is never joyned, but with purity, which it naturally leads to; and there-from doth consequentially arise an *Indignation* and *Zeal* against Unrighteousness, which *true Zeal* is justly commendable, and really distinguishable from all false and ignorant *Zeal*.

For the more clear stating of the Controversie in proceeding in this matter, these following assertions relating thereto may be proposed and affirmed.

I. That whatsoever *Love* is consistent with the *pure Love of God*, may be safely exercised towards all sorts, as well of Men as Christians.

II. That whatsoever *Love or Charity* really conduceth to the salvation of their souls, and so far as they are capable thereof, may and ought to be shewed towards them.

III. That therefore the good in all ought to be *commended*, *encouraged*, and *loved*, and no true Good either denyed, rejected, or despised, because of any Errors peculiar to respective Sects.

IV. That the Evil, either in Opinion or practice, ought neither to be spared, encouraged, nor fomented under any pretence of Love whatsoever.

Theſe I ſhall not enlarge, nor yet offer to prove (ſtudying to avoyd prolixity) becauſe I preſume they will be readily granted and aſſented to by all. That then, which principally comes under conſideration, is to conſider and examine which of all the ſeveral ſorts of Chriſtians at this day do moſt truly obſerve theſe rules, and ſhew forth moſt of the true Love and Zeal of God in their way and principles, avoyding that which is contrary thereunto; wherein, that I may proceed clearly, there are ſome things previous to be warily and ſeriouſly weighed; as

Firſt; when I ſpeak of the *Charity* of the ſeveral ſorts of Chriſtians, I ſpeak of ſuch as are ſettled in their reſpective Principles, as perſwading themſelves certainly in the truths and ſoundneſs of them, ſo that their *Love and Charity* is really to ſuch as they judge and believe are wrong, ſeeming to have Charity to all, and be affraid to judge them from an unſettledneſs in ones ſelf, as not knowing which is right or which is wrong, is a Vertue of neceſſity and not of choyce, and proceedeth no ways from the *Love of God*, neither has any reſemblance thereunto, for God loveth and Compaſſionates Sinners, and ſuch as are out of the way, not as being ignorant, or doubting whether they be ſuch, but as really knowing them. It were indeed the height of madneſs and folly for theſe unſettled, uncertain, and ſtragling ſouls to take the liberty to judge others for being wrong, while they profeſs they know not yet who is right and who is wrong; being only ſure of this, that themſelves are not come to rights, for they could not in ſo doing, but be Self-condemned; not but I believe that the condition of ſuch, if they be truly forbearing, and ready to embrace the good when ſeen by them, is both more tollerable to others, and ſafe for themſelves than thoſe that are hardily confident in a wrong belief from thence forwardly judging others. But this I mention for the ſake of certain men of looſe, and uncertain principles, who being really Conſcious to themſelves of their own unſettledneſs, finding themſelves

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at a loſs, as concerning many of the controverted Principles of the Chriſtian Religion, which is right, and which wrong, and not finding a ready way to come to any certain determination therein, and being perhaps unwilling to undergoe the trouble and difficulty of ſuch a ſerious ſearch and enquiry, as well as deſirous to avoyd theſe troubleſome circumſtances, or other inconveniences which may ſeem to them neceſſarily to accompany their imbodying themſelves with any particular People or Fellowſhip, and therefore find it more eaſie to ſatisfie and pleaſe themſelves with ſome general notions of practical Truths, commonly acknowledged by all, and therefore cover themſelves by condemning that heat, aſperity, and ſevere cenſuring that is among the ſeveral ſorts of Chriſtians, one towards another, as not conſiſtent with, nor ſuitable to that Love which ought to be in all Chriſtians; whereas, poor Men, they mind not how much they fall in this Crime, and that in a degree far more reprovable than thoſe they thus accuſe: For,

Firſt: Are not they found guilty of the want of this *Chriſtian Love and Charity*, that do judge and condemn all theſe ſeveral ſorts of Chriſtians as defective in this ſo principal and neceſſary a Chriſtian Vertue, whereby they do indirectly ſhut them out from being Chriſtians or Diſciples of Jeſus; for if they judged it an Error inconſiſtent with *Chriſtian Love and Charity*, to condemn or accuſe one another for difference in Opinion; why are they found themſelves ſo guilty of it? for ſince in this cenſuring and condemning of one another among the ſeveral ſorts of Chriſtians is practiſed by them as their duty, and a neceſſary conſequence of their Doctrine, why ſhould theſe judge them for it, if they ſay they condemn them for it; Becauſe they believe it to be a wrong Principle, ſhall not others be allowed the like liberty to condemn Principles they likewiſe believe to be wrong; one of two then muſt of neceſſity hold, either that wrong Doctrines or Opinions may be juſtly reproved, confuted, and condemned without breach

of *Chriſtian Love and Charity*, and therefore the ſo doing amongſt the ſeveral ſorts of Chriſtians, upon their own reſpective Principles in it ſelf ſimply conſidered, not evil or reproveable; and therefore theſe men wrong in judging it ſo, or it is an evil and inconſiſtent with *Chriſtian Love and Charity* to condemn any ſort of Chriſtians for their Doctrines and Opinions; and if ſo, theſe men fall fouly in this Crime, that do accuſe all others for this judging of Principles, and yet themſelves judge them for their Principles herein: And,

Secondly: Their envy in this is of an higher degree by their own Sentence, then thoſe others thus judged by them, becauſe the others proceed upon a certain belief and firm perſwaſion that they are in the right, and thoſe they condemn wrong, and ſo proceed rationally conſequential to their own Principles; but theſe Men, Albeit they be Conſcious to themſelves, that they are not come to a determination of what is right and what wrong, and remain yet in doubt for want of a clear Underſtanding what to approve and what to condemn, do never-the-leſs moſt irrationally and inconſequentially to their own affirmations, reprove, cenſure, and condemn all others as deſtitute of, or at leaſt defective in a vertue and quality ſo neceſſary and eſſential to all Chriſtian Societies; to whom, therefore, may be fitly applyed the ſaying of the Patriarch *Jacob*, to his Firſtborn *Ruben: Unſtable as water, thou ſhalt not excel*, Gen. 49. 4. And that of the Apoſtle *Paul* to the *Romans*, Rom. 2. 11. As alſo that other ſaying of the ſame Apoſtle to the *Galatians*, *For if I Build again the things that I deſtroyed, I make my ſelf a Tranſgreſſor*, Gal. 2. 18.

2dly. To make a judgment of the ſeveral ſorts of Chriſtians, we muſt fetch it not from the practices of particular Perſons, but from their reſpective principles, by enquiring how far they naturally lead to, or draw from this *Univerſal Love*, becauſe that it cannot be denyed, but that among all and every ſort of the ſeveral Sects of Chriſtians, there

there are men of divers and ſundry humours and complexions; ſome more hot, violent, and froward, who proſecute what they judge right, with great *Zeal*, haſt, and fury; others of more calme, meek, and loving diſpoſitions, who though they be not leſs deſirous to advance their way, yet do it in a more complacent, affable, and deliberate manner: Some there are that are naturally of a careleſs, indifferent, Gallio-like temper in ſuch things, and therefore behave more forbearingly and civilly towards ſuch as diſſent from them, not becauſe of any Vertue, but becauſe ſuch things do not much trouble or touch them. Neither then of theſe Vertues, as they are incident to particular Perſons, are ſo juſtly chargeable upon a Sect or People, as from thence to make a poſitive judgment of their *Univerſal Charity* or not; ſeeing theſe are not the conſequences of their Principles, or that which neceſſary comes from them, as relating to this or that Society, but the meer product of their natural and private humours, how far any particular or ſingular Perſons among the ſeveral Sects, have attained to the performance of that true *Love and Zeal* formerly deſcribed: I ſhall not determine, neither does it neceſſarily belong to this Queſtion; for if any ſhould be found to do any thing which were ſo far from being the conſequence of their Principles, as to be quite contrary, their Brethren would not ſuffer their Principles from thence to be improved; ſo neither can the excellency of any ſingular Perſons, while not proceeding upon their Principles, approve them as juſtifiable in this reſpect: As for inſtance, where it is the *Univerſal Principle* and general practice of a Sect, to perſecute even to the utmoſt thoſe that differ from them, as in the Church of *Rome*, ſhould there be found one or two, or a very few of a more moderate ſpirit, that ſhould profeſs an averſion from ſuch ſort of ſeverity, and alſo practice it in their ſtation, according to their Capacity, who would aſcribe this moderation and Charity to the Church of *Rome*, would take his meaſures but badly;

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and on the other hand, where it is the *Universal Principle* and general practices of a People, not at all to persecute for the matter of Conscience, should any private Persons of that Society be carryed by their fury and heat to the practice of any such thing, though directly contrary to their Principles, who would charge this upon the whole People, and thence measure them, would make also a bad consequence. Nevertheless, I shall not deny but some Principles are so pernitious, and so strait and narrow, that they seem by a certain Malignity generally to influence all their followers, as shall after be observed: But I shall now proceed to the fore-mentioned Examination.

SECT. IV.

An Examination of the Principles of several sorts of the so called Christians, compared with this Universal Love, *and found defective:* As 1. *Of* Papists: 2. *Of* Protestants *in general:* 3. *Of* Socinians.

AS there are two ways chiefly whereby a People or Society do signifie their *Charity or Love* towards others that differ from them; so by these two also, is signified their contrary Principles and practice.

The first is by a *favourable* and *Charitable judgment* of the condition of Mens Souls; Albeit, of different and contrary principles from them, in supposing, or at least not absolutely denying, but that they may even upon their own Principles, if faithful thereto, obtain Peace with God, and Life Eternal.

The Second is by a Friendly and Neighbourly deportment towards Mens Persons, in not seeking to ruin and destroy them, whether in Life, Liberty, or Estate; Albeit, their judgment concerning God, and things Spiritual in the Nature and Manner of the exercise of their Worship, be both contrary

contrary and different; where the defect of any of these two is, there of necessity must be wanting *Universal Love* and *Charity*; for thou that hast bound up, and tyed the means of Salvation to thy Principles and Doctrines, so as to exclude from Salvation all that differ from thee, or contradict thee, has certainly declared, thy *Charity* exceeds not the limits of thy own form, and that the best Opinion, and highest esteem thou hast of any that differ from thee, for any vertues or excellencies that may appear to be in them, resolves at last in no better then this Conclusion, For all this they must be Damned; neither will it serve to prove the *Universal Charity* of any People, in this respect, that some of them may Problematically affirm, that Salvation may be possible to some such Dissenters, living in remote parts, who are excluded from the benefit of all means of knowing their Principles; making this possibility only as an effect of Gods Omnipotency, and so purely miraculous; alledging, they will not deny but God in a miraculous and extraordinary way may bring some to Heaven; for this shews no Charity at all, either in the Principle or People, but is only a meer seeming acknowledgment of God's Omnipotency from a sight of the gross absurdity that would follow from affirming otherwise: Those only can be esteemed Charitable in point of Doctrine, and truly to commend the *Love of God*, whose Principle is of that extent, as naturally to take in within the compass of it; both such as have not arrived to their discoveries, and who are also different in judgment from them, and that without any extraordinary and miraculous conveyance, as being the common means and order of Salvation appointed by God for all, and truly reaching all.

Moreover, in the second place, far less canst thou pretend to have Charity for me, that wilt rob me of my Life, Goods, or Liberty, because I cannot jump with thee in my judgment in Religious matters, to say thou dost it for good, and out of the Love thou beareſt to my soul, is an

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Argument too ridiculous to be anſwered, unleſs that the ſo doing did infallably produce always a change in judgment; the very contrary, whereof experience has abundantly ſhewn, and to this day doth ſhew; ſeeing ſuch ſeverities do oftner confirm men in their Principles, then drive them from them, and then by thy own confeſſion, thou doſt not only deſtroy my body, but my ſoul alſo, and cannot avoid thinking upon thy own Principle; but I muſt be Damned if I perſiſt in my judgment, which for thee to be the very immediate occaſion and Author of, is certainly the greateſt act of Malice and Envy that can be imagined; ſeeing thou doſt what in thee lyeth, through the heat of thy *Zeal* and *Fury*, to cut me off from obtaining that place of Repentance, which for ought thou knoweſt, it might pleaſe God to afford me, were not my days thus ſhortned by thee. To alledge the example of putting to Death Murderers, and other ſuch Profligate Malefactors, which is allowably done by the general judgment of almoſt all Chriſtians; from thence urging, that as this is not accounted a breach of Chriſtian Charity, ſo neither the other will no way ſerve the purpoſe, nor yet be a ſufficient cover for this kind of Unchriſtian cruelty, becauſe the Crimes for which theſe are thus puniſhed, are ſuch as are not juſtified as matters of Conſcience, or Conſcientiouſly practiſed, which are unanimouſly Condemned, not only by the conſent of all Chriſtians, but of all men, as being deſtructive to the very Nature of Man-kind, and to all humane Society; and 'tis confeſſed, even by all ſuch Malefactors themſelves (I know not if one of a hundred thouſand can be excepted) and the puniſhment of ſuch is juſtifiable, as all generally acknowledge; but to kill ſober, honeſt, good Men, meerly for their Conſcience, is quite contrary to the Doctrine of Chriſt, as has been elſewhere upon other occaſions largely demonſtrated.

This being premiſed, I ſhall briefly apply the ſame to the

the ſeveral ſorts of Chriſtians, that thence may be obſerved, whoſe Principles do moſt exactly agree with, and lead to that *Univerſal Love* and *Charity*, ſo much in words commended by all, and for the want of which, every ſort take ſo much liberty to judge and condemn each other. There are many other particulars by which the ſeveral Sects may be tryed in this reſpect, but theſe two fore-mentioned being the principal, I ſhall chiefly inſiſt upon them in this preſent application.

To begin then with the *Papiſts*, there is nothing more commonly acknowledged and aſſented to among them, then that Maxim, *Extra Eccleſiam nulla Salus*, without the Church there is no Salvation; which Maxim, in a ſence, I confeſs to be true (as ſhall hereafter appear) but according as it is underſtood among them, it does utterly deſtroy this *Univerſal Love* and *Charity*; for by this Church, without which there is no Salvation, they preciſely underſtand the Church of *Rome*, reckoning, that whoſoever are not of her Fellowſhip, are not ſaved; and this muſt needs neceſſarily follow upon their Principles, ſeeing they make the Ceremonial Imbodying in this Church, ſo neceſſarity to Salvation, that they exclude from it the very Children begotten and brought forth by their own Members, unleſs formally received by the Sprinkling or Baptiſme of Water: And Albeit, they have a certain place more tolerable than Hell for theſe Unbaptized Infants, yet hence is manifeſt how ſmall their Charity is, and how much it is confined to their particular Ceremonies and forms, ſince if they think Children born among them, for want of this Circumſtance are excluded from Heaven, Albeit, never guilty of actual Tranſgreſſion, they muſt needs judge that ſuch as both want it, and alſo are guilty of many ſins, as they believe all men are who are come to age, eſpecially ſuch as are not in the Church, go without remedy to Hell.

Secondly: All Diſſenters and Seperatiſts from the Church, Infidels, Turks, and Heriticks, which in ſhort are all that

profeſs not fellowſhip and Communion with the Church of *Rome*, and own her not as their Mother, are in a moſt ſolemn manner yearly Excommunicated by the Pope; and it were a moſt groſs inconſiſtency to ſuppoſe that ſuch as are ſo Curſed and Excommunicated, and given over to the Devil by the Father and chief Biſhop of the Church, can in the judgment of the Members be ſaved, eſpecially while they think he is approved of God, and led by an Infallible Spirit in his ſo Excommunicating them.

And laſtly: To ſuppoſe any ſuch *Univerſal Love* or *Charity*, as extending to Perſons either without the compaſs of their own Society, or diſſenting and ſeparating from them, ſo as to reckon them in a capacity or poſſibility of Salvation, were to deſtroy and overturn the very Baſſis and Foundation of the *Roman Church*, which ſtands in acknowledging the Superiority and Precedency of *Peter* and his Succeſſors, and in believing that Infallibility is annexed thereunto.

Now ſuch as are not of the *Roman* Society, cannot do this; and thoſe that do not thus, are ſuch to whom the Church of *Rome* can have no Charity, but muſt look upon them as without the Church, and conſequently as uncapable of Salvation while there abiding.

If it be objected that the Church of *Rome* profeſſeth Charity to the *Greek*, *Armenian*, and *Ethiopian* Churches, Albeit, vaſtly differing in many things from them.

I Anſwer, that whatſoever Charity the Church of *Rome* either doth, or ever hath profeſſed to any of theſe, ſhall be found to be always upon a ſuppoſed acknowledgment made by them to the See of *Rome*, as the Mother-Church and Apoſtolick Seat, from thence ſeeking the Confirmation and Authority of their Patriarches, at leaſt as the *Romaniſts* have ſought to make the World believe (how true, is not my preſent buſineſs to enquire) and all theſe differences of Ceremonies that are betwixt them, are only approved by the *Romaniſts*, as ſuch which are indulged to them

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by the Pope, who pretends out of a Fatherly care and compaſſion to yield theſe things unto them, which if it be true, is done by him rather to uphold the ſhew of his Authority; and becauſe diſtance of place, and other incommodities hinders him from preſſing more upon them, ſince in places nearer hand, and where fitter opportunities hath been preſented, he hath ſhewn himſelf very Zealous and Violent to bring all to a ready obedience to the leaſt of his Commands, as by many examples could be largely proved; yet ſome are of the mind that all theſe Stories and pretended acknowledgments of Patriarchs to the *Romiſh* Sea are but the meer effects of the Policy of that Court, to uphold their Grandure, and nothing better but pretty Comedies to amuſe the Vulgar and Credulous, and augment their Reverence towards the Pope and his Clergy; but what-ever be in this, it is abundantly manifeſt that there can be nothing more contrary to this *Univerſal Love* and *Charity* than *Romiſh* Principles, and that no man of that Religion, without deſerting his Principles, can pretend to it.

As to the other Principle of Perſecution, how much it is Preached and practiſed in the Church of *Rome*, will need no great Probation: Thoſe that are acquainted with, or have heard of the *Spaniſh Inquiſition*, of the many Inhumain Butcheries and Maſſacres committed both in *France*, and the *Netherlands*, upon Men meerly for the matter of their Conſciences; the many Plots, Conſultations, Combinings, and Wars, contrived, fomented, and carryed on by the Biſhops of *Rome* themſelves, and the chief of their Clergy, yielding large and voluntary Contributions thereto for to ruin and root out the Diſſenters from the *Romiſh* Society, after *Luther* appeared; cannot but ſee how natural and conſequential it is to *Romiſh* Principles ſo to do: And thence alſo obſerve how contrary and oppoſite theſe things are to *Univerſal Love* and *Charity*, and how much they act the Hypocrite when they pretend Chriſtian Charity to any that differ from them.

And this manifeſtly appears in theſe two, which none of them that has underſtanding to know, or honeſty to confeſs their Principles can deny: I might alſo add a third, which Albeit, by ſome Popiſh Doctors in ſome Nations it be denyed, yet is no leſs firmly believed and contended for by other eminent Perſons among them, eſpecially *Bellarmine*, and approved by the Pope himſelf; to wit, the Popes power to depoſe Princes in caſe of Hereſie, and give their Kingdoms to others, allowing them upon that account to fight againſt them, and accounting their ſo purchaſeing of them, lawful. Small offences heretofore would have provoked to this Sentence, as appeared in the example of *Hildebrand* and others; but of late he is more ſparing and deliberate in his denuntiations, finding his Authority leſs regarded, and his power to bring to obedience much abbreviated: But ſurely this principle cannot conſiſt with *Univerſal Love*, when that, which by all is acknowledged to be an Ordinance of God, doth not ſecure the lawful Adminiſtrators thereof from the bitterneſs of it: If you will not allow a King to be a King, Albeit, his right and title ſo to be, is every way as good as ſuch among your ſelves, unleſs he be of your mind, certainly there is but ſmall hopes of your Charity to other perſons. There might be much more ſaid and enlarged as well upon this as other things, which ſufficiently evidenceth the Church of *Rome* can have no juſt claim to this *Univerſal Love*, which I purpoſely, to avoyd all manner of prolixity, do omit.

The great variety of Doctrines among Proteſtants ſo called, will make it ſomewhat harder to decipher them particularly in this matter; yet to take firſt notice of thoſe, who by their moſt publick Confeſſions, as well as by their poſſeſſion of whole Nations, are moſt commonly and Univerſally underſtood to bear that name, (to wit) the *Lutherans* and *Calveniſts* ſeems moſt regular.

And becauſe of their Unity, as well as of ſeveral others in that doctrine and practice of Perſecution, I ſhall make

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my first observation from thence, which being not only held by them, but also by several others dissenting from both of them, may be termed (the more the pitty) a general Doctrine of Protestants; how far this contradicts *Universal Love*, is before-mentioned. But as to them, it has this additional aggravation which is very considerable that they do, and that upon their owned Principles so rigorously persecute one another, not permitting one another the free exercise of their Conscience in their respective Dominions; Albeit, they acknowledge that they agree in Fundamentals, and that they have both upon the same design of Reformation departed from Antechrist; how then can these Men pretend to any thing of *Universal Love* or *Charity*, who upon so small difference by themselves, not esteemed Fundamental, do deny one another the very common and natural Benefits of the Creation? And of this the Island of *Great Brittain* can give good evidence: for Albeit, the Protestants there be in a sense all *Calvenists*, or at lest, not at variance in that which was, and is the great Controversie among the *Lutherans* and *Calvenists* abroad; and that their difference lye only in the matter of the Government of the Church, and some other Ceremonies; many of which, *Calvin* himself confesseth not to be of that consequence for which the Godly should be at variance; yet how little Charity they have to one another, and how great and irreconcilable prejudice and malice, is openly known to the World: So that upon this account, the Prelatick Party has Persecuted the Presbyterian, and the Presbyterian them, as they respectively found themselves in a Capacity to do it, not only to the ejection of the Clergy for this difference out of their Function, and the Excommunication and publickly Cursing one of another, but also to the turning in and out of State-Officers, to the Imprisoning, Forfeiting, Banishing, yea, and judicial Execution both of private and publick Persons; not to mention the horrible devastations and publick Wars, where-

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by this Iſland became as a bloody Tragedy, to the ruin of thouſands of Families, which took its riſe from their differences, and was carryed and fomented from the very Pulpits under this notion; alſo thoſe common and uſual denominations, wherewith they uſed, and yet do deſign on one another, are not unknown, as ſelf-ſeeking and ſelf-ſeparating Hypocrites, ſeditious Incendaries, preſumptuous Rebels; and on the other hand, Proud and Bloody Prelates, Ignorant and Ungodly Curates, Wicked and Hateful Malignants, Idolatrous and Superſtitious.

I could alſo, were it not both tedious and troubleſom to repeat ſuch ſtuff, give inſtance of not much leſs ſeverity and reproaches, very near of the ſame quality, that have paſſed betwixt other ſubdivided ſpecies of *Calveniſts*, as betwixt the *Remonſtrants* and *Contra-Remonſtrants* in *Holland*, upon the difference of their Principles; Albeit, they agree in the matter of Government: And the Engliſh *Presbyterians* and *Independents*, who quarrel not much (at leſt the generality of them, as themſelves are willing the World ſhould believe) about Principles, but only in a ſmall circumſtance of Government, all which doth well witneſs how void thoſe men are of true *Charity*, and how far from that true *Univerſal Chriſtian Love*, ſo much commended and pretended to by them, eſpecially conſidering that theſe are not only ſome perſonal Infirmities or eſcapes of private perſons among them, but the univerſal, neceſſary and conſequential effects of their reſpective Principles, which proceed from them as men ſo circumſtantiated and related to ſuch and ſuch Fellowſhips and Societies.

There is another Principle, not only common both to *Lutheran* and *Calvaniſts*, but even to theſe ſubdivided *Calviniſts*, I mean the *Epiſcopalians* and *Presbyterians*, which cannot but obſtruct and neceſſarily hinder this *Univerſal Love*. To wit, the preſſing after, and ſeeking to eſtabliſh a National Church, whereby upon the Magiſtrates, or great part imbracing any Religion, they diſtribute the whole Kingdom

dom into ſeveral Pariſhes or Congregations, and appoint Preachers of that way to them all; ſo that a man cannot be a Member of the State, without he be a Member of the Church alſo; and he is robbed of the very Priviledges which he ought to enjoy as a Man, unleſs he will agree, Albeit, againſt his Conſcience, to every Circumſtance of that Church, which is eſtabliſhed in the Country he lives, for the making of which the more effectual, the Law in our Country provides, that when a Man is Excommunicate, or caſt out of the Church, is alſo caſt out of the State; ſo that a Man upon the Churches Cenſure, for a matter meerly Conſcientious, incurrs the ſame hazard of the loſs of his Eſtate and Liberty, as if he had been guilty of ſome hainous Crime towards the State. But how can thoſe pretend to *Univerſal Love* that has thus ſo confined all, both Spiritual and Temporal Bleſſings to their Sect, that they think not Men worthy to live as Men, or breath the common air, unleſs they will ſubſcribe to all their Sentiments. Surely this is far from the *Nature of God's Love*, that cauſes his Sun to riſe both upon the Juſt and Unjuſt. Thus far as to Perſecution, and what depends upon it.

I obſerved before that the general defect of this *Univerſal Love* did proceed from wrong Notions concerning the *Love of God*; for ſuch as confined *God's Love*, did conſequentially confine their own. Now the chief way, whereby men by their own narrow Opinions, ſeek to limit and confine the *Univerſal Love of God*, is by propoſing the neceſſary means of Salvation appointed by God, as not reaching to all, for ſuch, to whom they reach not, we cannot ſuppoſe to have any real Love extended to them: In this the generality of Proteſtants are deficient; Albeit, ſome exceed others in a particular reſpect, as ſhall be hereafter obſerved.

That wherein they are generally wanting, is by affirming that there can be no Salvation without the explicit knowledge of Chriſt, and benefit of the Scriptures. This

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is held both by *Lutherans*, *Calveniſts*, and *Arminians*; I mean by theſe Churches, whatever may be the private Sentiments of particular perſons among them.

Now whereas all theſe do acknowledge that many thouſands, yea, whole Nations, have been, and are excluded from the benefit of this knowledge, they muſt neceſſarily conclude Salvation impoſſible to them, and ſo they can have no Charity for them, ſo as to ſuppoſe a poſſibility of Salvation to them. And this goes directly againſt, and deſtroys the nature of *Univerſal Love*, which cannot be entertained towards any, but upon the ſuppoſition that they are under a poſſibility of being ſaved, or that thoſe circumſtances they are under, not being in themſelves, ſimply conſidered ſinful as being ſuch, as is not in them to help, do not abſolutely exclude them from it: I confeſs that I cannot have Charity to a wicked Man, that he can be ſaved ſo long as he continues wicked; and if thence any ſhould ſeek to infer, that ſo likewiſe we cannot have Charity to thoſe men that want the Scriptures, and the outward knowledge of Chriſt, that they can be ſaved ſo long as they want that. Therefore as the one is not contrary to *Univerſal Love*, neither is the other. I Anſwer: The Compariſon holds not at all, becauſe the ground of my not having Chaty to him, is his continuing in a thing which himſelf knows to be diſpleaſing to God, by the Law of God which he has revealed to him, and acknowledges to be good; and therefore the ground of my hopes of him, that he may be ſaved if he Repents, is, becauſe he knows the means how to Repent, and be Converted; ſo my *Univerſal Love*, reaches to him not only in that I believe 'tis poſſible for God to bring him out of his Wickedneſs; but in that I acknowledge that God in order thereto, has actually made manifeſt to him the way how he may be Converted, and ſo I exclude him not from the *Univerſal Love of God*, which I ſuppoſe in that manifeſtation of his will, to have already really touched and reached him. But the other caſe has

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no parity with this; for first, that defect of the Scriptures and outward knowledge of Christ in an *Indian* or *American*, &c. is no wilful malitious act of them against any Law known to them, but is the meer providence of God by them inevitable; neither is it unto them any moral evil, that they are born or brought up in these parts, or come not to those places where they may learn and find that knowledge: If I then judge that *God's Love* reaches not any such, whom by this Providence he has permitted to be thus Born and Educated in order to save them, my *Universal Love* can no ways reach to them, so as to suppose Salvation possible to them, not because they refuse or resist the means of Knowledge and Salvation appointed to them of God, but because they want it by the will of God, who thought not meet to give it to them, I look not upon it as my work in this Treatise to refute this Doctrine, and shew its Contrariety to Truth and Scripture, having done that largely else-where, as in my Apology, Expl. of the 5th. and 6th. Proposition; it is enough here that I shew that such as hold this Opinion cannot justly pretend to *Universal Love*, as doth evidently appear by what is said, and needs no further Question.

Perhaps the *Socinians* may step in here, or others of more general Principles, who will affirm they do not believe that the want of this explicit knowledge doth necessarily exclude Men from Salvation: It is true, there are some of that mind, but it were hard to rank them under any particular denomination, it being rather a Notion of these Men, of whom I made mention before, that are uncertain in their Principles, and joyn with no people absolutely, then acknowledged by a people or any publick Confession of any united or gathered Church and People.

The *Socinians* generally lay very great stress upon the outward knowledge of Christ, & do believe the outward knowledge of Christ, or of the Resurrection at least, to be absolutely needful,

holding the ſufficiency of that alone upon, *Rom.* 10. 9. But paſſing that, and taking it for granted that the generality of *Socinians*, and ſeveral others with them, who being all taken in *Cumulo*, may paſs, for as much as a whole body of people do believe and affirm Salvation even poſſible to ſuch as are by an inevitable Fate excluded from the benefit of that external knowledge, in that they ſay that ſuch as will improve that light of Nature which all Men have given them of God, and exerciſe that common Principle of Reaſon, may from the works of Creation and Providence, certainly conclude *that there is a God*, forſake many evils, and do much good; and that ſuch as do thus improve this natural and common light, do obtain of God, to ſend them miraculouſly either ſome Man or Angel to ſignifie to them the outward knowledge or Reſurrection of Chriſt, that they may believe it, and be ſaved.

I Anſwer: This doth not reach the full extent of *Univerſal Love*, becauſe it ſtill limiteth it to this external knowledge, and ſuppoſeth no means of Salvation without it. And next, becauſe it ſuppoſeth ſomewhat Miraculous, which as has been before obſerved, is a limitation not to be admitted in this caſe: But if any would affirm that the improving of this Natural Light proved to them a means of Salvation, without ſuppoſing any neceſſity of having the outward knowledge of Chriſt at all; Albeit, it would ſeem by the extent of their Charity, that their Love were very univerſal, yet they do not eſtabliſh true *Univerſal Love* more than the other, becauſe nothing is true *Univerſal Love*, but that which naturally proceedeth from the true Love of God, and is founded upon good and ſound Principles deduced there-from, and which hath not its riſe from the love of Self, or from a ſelfiſh principle; which though it may have a ſhew of *Univerſal Love*, is not really ſuch, elſe, he that would affirm he believed that all men, as well the Wicked as the Godly, the Unbelieving as the Believing, ſhould

ſhould be ſaved, and that no wickedneſs can hinder a Man from being ſaved, might be ſaid to be a truer Preacher of *Univerſal Love* than any, and moſt Charitable of all Men; and yet how would this be juſtly condemned by all Chriſtians: There can then be no true *Univerſal Love* but that which is built upon the love of God, and is pure, and of the nature of it: So then thoſe that affirm that men may be ſaved (even without the outward knowledge of Chriſt, and of the Scriptures) if they improve the light of Nature; whether it be that they judge that the light of Nature can carry them through to the end, and accompliſh the work, or that they ſuppoſe the improving of it, will procure any ſuch Miraculous Revelation; do not truly Preach or eſtabliſh *Univerſal Love*, becauſe the ſame is not founded upon the true Love of God, but is an exalting of the Nature and Reaſon of Man, which is really defiled, and proceeds from Self: Since theſe Men, for the moſt part, do look upon Grace, or the operation of the Spirit in the Saints, as but a meer fancy, ſo I ſay theſe men do not commend the true Love of God, which is contrary to Self, but only their own corrupt Nature and Reaſon, and do therefore really oppoſe and ſlight the Univerſal Love of God, in that they ſuppoſe Man capable of himſelf, to ſave himſelf, without Chriſt the alone Mediator, in and by whom the *Univerſal Love of God* to all is only extended, for whom ever God loves, he loves them in Chriſt, and no other ways; and this Love of God in Chriſt cannot be truly received and entertained to the Salvation of the Soul, but as the Old Man, the firſt Man with his deeds, which are altogether corrupted, and can claim no ſhare in Mans Salvation, is put off and done away; and as the *New Man* that proceeds from a Divine Spiritual Seed, which is not of, nor from Mans Nature, comes to be born and brought forth in the ſoul. But much more do they contradict and declare themſelves void of, and Strangers to the *Univerſal Love*, who hold the preciſe decree of Reprobation, with the o-

ther principles depending thereupon, in believing that the far greater number, not only of Man-kind, but even of those that profess the Name of Christ, are necessarily damn'd, and that by Vertue of God's absolute decree, who from all Eternity ordained to Create them for that very end, and appointed them to walk in such Wickedness, for which he might Condemn them, and punish them Eternally: So that not only such as are ignorant of the History of Christ, and of the Scriptures, are certainly Damned; but even most of those who have the benefit of this knowledge, are notwithstanding Damned also, for not right using and applying the same, which miserable Crime they necessarily fall in, because that God, Albeit, He publickly, and by his revealed Will doth invite them all to Salvation, yet by a secret Will unknown to Men, He doth with-hold from them all Power and Grace so to do. Now I say, whoever are of this mind, as all *Calvinists* generally are, cannot justly pretend to *Universal Love*; for seeing they limit *the Love of God* to a small number, making all the rest only objects of his Wrath and Indignation, they must by consequence so limit their own Love also: For God being the Fountain and Author of Love, no man can extend true Christian Love beyond his; yea, the greatest and highest Love of any Man, falls infinitely short of the *Love of God*, even as far as a little drop of water falls short of the great Ocean. Now none of these Men, without manifestly contradicting their own Principles, can pretend to have Love to any of those that are thus predestinated to Death; for what sottishness were it, and inconsistency to pretend Charity to such so, as to suppose a possibility of Salvation for those whom God hath appointed to be Damned, and to be Sons of Perdition; for to say we ought to have Charity to all, because we know not who is appointed to Life, or may be called to it, saith nothing to solve this difficulty, because even to such as may be supposed to be Elected, I am not to have Charity, so long as I see them in Wickedness,

ednes, and in any unconverted ſtate, for that were to walk againſt all true judgment, and a putting light for darkneſs, and darkneſs for light; a calling good, evil; and evil, good; which is expreſly forbidden.

Next, this were to make true Chriſtian-Love as blind as the Heathens ſuppoſed their god of their Luſtful Love to be; for I ought to love Men for ſome real good I ſee in them, as feeling them to partake of, and grow in the Love of God, and not upon a meer perhaps God may do them good, perhaps they may be called, unleſs I believed there were ſomething of God in all given them in order to call them.

Thirdly: Seeing theſe Men do believe and affirm that God in this caſe appoints the end, ſo he doth the means alſo; they are not only obliged upon their Principle without all Charity, to conclude as Damned, and appointed to Damnation all ſuch as have not the benefit of theſe means they think needful, but even all ſuch among themſelves enjoying theſe means in whom appears not, according to their notion of it, true and convincing tokens of Converſion. And as this Doctrin naturally leads from any thing like *Univerſal Love*. So as I obſerved before, it ſo leaveneth and defileth with an unlovely humour, ſuch as ſtrictly and preciſely hold it, that for moſt part they are obſerved to be Men of peeviſh and perſecuting ſpirits.

For theſe two Principles, to wit, that of there being no Salvation without the Church among Papiſts, as preciſely underſtanding it of the Church of *Rome*, and this of abſolute Reprobation among Proteſtants, are the very root and ſpring, from whence flows that Bloody and Antichriſtian tenet of Perſecution for the caſe of Conſcience; and therefore both it and they are directly contrary and diametrically oppoſite to the true Catholick Chriſtian Love of God.

SECT.

SECT. V.

Some Principles of Chriſtianity propoſed, as they are held by a great body of People, and whole gathered Churches in Brittain *and* Ireland, *which do very well agree with true Univerſal Love.*

SUch as moſt commonly complain for the want of *Univerſal Love*, do alledg this defect to proceed from the nature of a Sect, unto which they think this want of Charity ſo peculiar, that from thence they conclude that it is impoſſible either for any Sect univerſally to have this *Univerſal Love*, or for any Member of a Sect, ſo long as he ſtands to his Principles, or is ſtrictly bound up and tyed to a Sect to have this *Univerſal Love*; and indeed this in a great meaſure is too true, if the nature of a Sect be rightly underſtood, and therefore to avoid miſtakes, it will be fit to enquire ſomewhat in this matter.

A Sect is commonly and univerſally taken in the worſt part, and alwayes ſo underſtood; where it is mentioned in the Scripture, as being either really underſtood of ſuch as are juſtly ſo termed, *Act.* 5. 17. *Ch.* 5. 5. *Ch.* 26. 5. or reproachfully caſt upon ſuch as ought not to have been ſo denominated, *Act.* 24 5. *Ch.* 28. 22. For a Sect is a company of People following the Opinions and Inventions of a particular Man or Men, to which they adhere more, and for which they are more Zealous than for the ſimple, plain, and neceſſary Doctrine of Chriſt. But ſuch as are not a Sect, nor of a Sect, are thoſe that follow the Faith and Doctrines of Chriſt, and receive and believe the ſame, as purely Preached and held forth by him unto them, and not as by the recommendation of Man, as clouded and encumbred with their interpretations and additions, and ſo are meer Chriſtians, and yet true and faithful Ones too; yea, the moſt True and Faithful.

Now, which of the ſeveral ſorts of Chriſtians, are to be

be accounted Sects, and which not, is a great Question, and would take a larger Discourse, than is proper to be incerted in this Place, truly to enquire into it; and therefore, it shall suffice me at this time, to have Asserted this in General, which, I judge, will be generally accorded to by All, and leave the Application to each understanding Reader; for the clearing which, there may several weighty Observations fall in hereafter: Probably, this will be almost granted by All; and I am sure, may be truly affirmed, that whatsoever People hold forth, and preach Doctrines, which in the Nature of them contradict, and are inconsistent with true *Universal Love*; Such may truly be termed a Sect, which may be easily applyed to those heretofore-mentioned; and so, consequently, who ever hold forth Principles and Doctrines consistent and agreeable thereunto, are, and may truly be esteemed meer Christians, and no Sect. Next, the Nature of a People's Society, and the Causes drawing them together, with the Method of their being gathered, does much contribute to evidence, whether they are to be esteemed a Sect or not; first, whose Fellowship stands meerly in Judgment, and in that which reacheth the Understanding, and so are joyned together in and for one Opinion; are only to be esteemed a Sect, however true their Notions may be supposed to be, for the true Principles and Doctrines of Christ. Albeit, they do truly reach the Understanding, and require its Assent, yet they are of an opperative Nature; however, they may be held by one or two Members of the Church, without working upon their Hearts; yet cannot be held, nor never was by any entire Society, without purifying their Souls, and reaching to, and working upon their Hearts, to a true and real Conversion: I mean, upon the greatest, and most considerable part, (but false Doctrines may be firmly believed by a whole Society, without having any Operation): for the gathering of the Apostles and Primitive Christians, was an uniting of Hearts,

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and not of Heads only: Thoſe three Thouſand Converts were pricked in their Hearts, and not in their Heads only; yea, where there may be a Diſſent in ſome things in point of Judgment, if there be this Unity of Heart through the prevailing of the ſame Life of Righteouſneſs; yet the true Fellowſhip is not broken, as appeared in the Example of the Apoſtles themſelves. Now, theſe People who hold forth the Principles and Doctrines, here-after to be mentioned, were not gathered together by an Unity of Opinion, or by a tedious and particular Diſquiſition of Notions and Opinions, requiring an Aſſent to them, and binding themſelves by Leagues and Covenants thereto; but the manner of their gathering was by a ſecret Want, which many truly tender, and ſerious Souls, in divers and ſundry Sects, found in themſelves; which put each Sect upon the ſearch of ſomething beyond all Opinion, which might ſatisfie their weary Souls, even the Revelation of God's righteous Judgment in their Heart, to burn up the unrighteous Root, and Fruits thereof; that the ſame being deſtroyed, and done away, the inward Peace and Joy of the Holy Spirit in the Soul, might be felt to abound, and thence Power and Life to follow him in all his Commandments; and ſo, many came to be joyned and united together, in Heart and Spirit, in this one Life of Righteouſneſs, who had long been wandring in the ſeveral Sects, and by the inward Unity, came to be gathered in one Body; from whence, by degrees they came to find themſelves agreed in the plain and ſimple Doctrines of Chriſt, * and as this inward Power they longed for, and felt to give them victory over Sin; and bring the Peace that follows thereon,

* *Which external Agreement, as well in Doctrines, as in the Practices neceſſarily following thereupon, became as one External bond & tye of their outward and viſible Fellowſhip obvious to the World, whereby they are diſtinguiſhed even to the obſervation of Man from the ſeveral Sects profeſſing the Name of Chriſt, as the true Chriſtians of old were by their Adherence to the Orthodox Principles from other Heretick, that laid claim likewiſe to be Chriſtians.*

thereon; was that whereby they were brought unto that Unity and Community together; ſo they came firſt thence to accord in the Univerſal Preaching of this power to all, and directing all unto it, which is their firſt and chiefeſt principle, and moſt agreeable to this *Univerſal Love*, as I ſhall hereafter ſhew. And it is very obſervable, that as thoſe whoſe gathering and fellowſhip ariſes from this meer unity of Notions and Opinions, do uſually derive their name and deſignation from the firſt Authors, Inventers, and Fomenters of thoſe Opinions, as of old, the *Arians*, *Neſtorians*, *Manicheans*, &c. And of late the *Lutherans*, *Calviniſts*, *Arminians*, *Socinians*, *Monites*, &c. So thoſe People, whoſe unity and fellowſhip did ariſe from their mutual ſenſe of this Power working in and upon their ſouls, ſo that Society derives not their name from any particular Man, and therefore are providentially delivered from that great mark of a Sect; but as the Ungodly will be always throwing ſome name of Reproach upon the Children and Servants of God; it being obſerved, that through the deep and inward operation of this power in them, a dread took hold on them, not only to the begetting of God's fear in their hearts, but even to the reaching and inſtructing of their outward Man: hence the name of *Quakers* or *Tremblers hath been caſt upon them*, which ſerveth to diſtinguiſh them from others, *though not aſſumed by them*; yet as the Chriſtians of old, albeit the name of Chriſtian was caſt upon them by way of Reproach, gloryed in it, as deſiring above all things, to be accounted the Followers of Chriſt; ſo they alſo are glad that the World reproacheth them as ſuch who tremble before the Lord, and who work out their Salvation in fear and trembling. And truly the Lord ſeems by his Prophets of old, to have fore-told that his Children ſhould be ſo reproached, as *Iſa. 66. 5. Hear the Word of the Lord, ye that* Tremble *at his Word; your Brethren that hated you, that caſt you out for my Name ſake, ſaid, Let the Lord be glorified, and He ſhall appear to your joy,*

and they shall be ashamed. Where a joyful appearance of God is promised to these Hated and Reproached **Trembleres or Quakers**, and *Jer.* 33.9. does more clearly Propheſie how this Reproachful Name, when cast upon his Children, shall be owned and countenanced by the Lord in these very plain and comfortable words: **And it shall become a Name of joy and praise, and an honour before all the Nations of the Earth, which shall hear all the good that I do unto them, and they shall fear and Tremble, or Quake, for all the goodness, and all the prosperity that I procure unto it.**

As the nature of a Sect ariseth from the love of Self, and its production, so in the last place there can be no more signal or certain mark of a Sect, then when a People seek to advance and propagate their way in the strength of their own Spirits, reckoning the Preaching and publishing thereof by their own natural or acquired parts, without the necessity of the inward motion of the Holy Spirit, both lawful and commendable; and not only so, but the advancing and establishing of the same by outward force and violence: For, here is Man working without God, or the guidance of his Spirit, in his own meer strength and will, to set up his own Images and Inventions under a pretence of Truths and pure Christianity; but those that dare not seek to advance even that, which they are perswaded is Truth, in their own will and spirit, far less by outward force and violence, but in and by God's Spirit, as he leads and moves to it by his Life and Power; shew that such are not a Sect nor Followers of Man's inventions, but of Christ alone, waiting to follow Him as He acts and moves them by his own Spirit and Power, and therefore are no Sectarians, but meer Christians.

The chief and first Principle then held by those Christians, which as I observed before, naturally ariseth, and was assented to by them from their inward sense that tyed them together, is, that there is somewhat of God, some Light, some Grace, some Power, some measure of the Spirit,

rit; ſome Divine, Spiritual, Heavenly, ſubſtantial Life and Vertue in all Men, which is a faithful Witneſs againſt all Unrighteouſneſs and Ungodlineſs in the heart of Man, and leads, draws, moves, and inclines the mind of Man to Righteouſneſs, and ſeeks to leaven him as he gives way thereunto, into the nature of it ſelf, whereby an inward, thorow, and real Redemption may be wrought in the hearts of all Men, of whatſoever Nation, Country, or Kindred they be, notwithſtanding whatſoever outward knowledge or benefit they be by the Providence of God neceſſarily deprived of. Becauſe whatſoever they want of that, yet ſuch a meaſure of this Light, Seed, Life, and Word is communicated to all, as is ſufficient truly to convert them from the evil of their ways, purifie, and cleanſe them, and conſequently bring them to Salvation. And in the affirming of this, they do not at all exalt Self or Nature, as do the *Socinians* in that they freely acknowledge, that Man's Nature is defiled and corrupted, and unable to help him or further him one ſtep in order to Salvation; judging nothing more needful then the full and perfect denying and mortification of Self in order thereunto. Now do they believe this Seed, Light, and Grace, to be any part of Man's Nature, or any thing that properly and eſſentially is of Man, but that it is a free Grace and gift of God, freely given to all Men, in order to bring them out of the fall, and lead them to Life Eternal. Neither do they ſuppoſe this Seed, Word, and Grace, which is ſufficient to lead to Salvation, to be given to Men without Chriſt, for they believe it to be the purchaſe and benefit of Chriſt's death, *who taſted Death for every Man*: So that they confeſs all to be derived to them, in and by Chriſt the Mediator, to whom they aſcribe all; yea, they believe this Light, Grace, and Seed, to be no other but a meaſure of that Life and Spirit that was in Chriſt Jeſus; which being in Him, who is the Head, in the fulneſs of it, is from Him in whom it

recideth, as He is aſcended up unto, and glorified in the Heavens, extended to all Men, in order to redeem them from ſin, and convert them to God.

Thus according to this Principle, without attributing any thing to Self, or to the Nature of Man, or claiming any thing without Chriſt, the *Univerſal Love of God* to all Men is exhibited, whereby the means of Salvation by Chriſt, and reconciliation unto God is ſo aſſerted, that no Man is altogether excluded from it, but each ſo reached, as puts him in a capacity to be ſaved. Such then as believe and Preach this Doctrine, muſt of neceſſity be eſteemed great advancers and aſſerters of *Univerſal Love*, as thoſe that truly eſtabliſh it, not through any uncertainty or doubtfulneſs in themſelves, but upon their own firm and acknowledged principle, ſince that doth neceſſarily extend their Charity to the not only ſuppoſing, but even concluding Salvation poſſible, not only to the ſeveral ſorts of Chriſtians, but even to ſuch, who by the diſadvantage of Education, and the remoteneſs of their Habitation, are ignorant of the Name of Chriſt; providing that this Seed, Grace, Word and Light, which is in them all, and the free gift of God to them all, receive place in their hearts, ſo as to work out the fruits and nature of Unrighteouſneſs, and to beget them unto Righteouſneſs, Purity, and Holineſs, which according to this Principle is believed to be very poſſible where the external knowledge is thus unavoidably wanting; for albeit, thoſe who hold this Principle, do believe that the outward knowledge of Chriſt, and theſe other advantages which from the uſe of the Scriptures are enjoyed among Chriſtians, are very comfortable, and conducing to facilitate Salvation; yet they reckon them not abſolutely needful, holding them only to be integral and no eſſential parts of Chriſtianity, for they place the eſſence or being of Chriſtianity only in the

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in the true and real Converſion of the heart by vertue of the operation of this Light, Seed, and Grace there, even as the eſſence and being of a Man conſiſts in the unity of ſoul and body, which is enough to denominate one a Man; albeit, he ſhould want a Leg, or an Arm, an Eye, or an Ear, or have ſome other defect; or even ſhould be deſtitute of ſome of the faculties of the mind, as of the memory, *&c.* that other Men have; yet ſuch a one would ſtill, and that truly, be called a Man; albeit, not a compleat and entire Man; yea, thoſe that live in the moſt Barbarous and Unciviliz'd places of the World, where they are deſtitute and ignorant of all the liberal Arts and Sciences uſed among us, and of all theſe conveniences which ſo much conduce to the facilitating of Humane ſociety, and accomodating of Man-kind in their living together; I ſay, thoſe are ſtill truly accounted Men, as having that which is truly eſſential or conſtitutive of a Man as ſuch. In like manner this Principle ſuppoſeth the poſſibility of Salvation, both to thoſe commonly called Heathens, and to many among the dark and erroneous Sects of Chriſtianity, in that this eſſential part of Chriſtianity is extended to them; albeit, they want thoſe other Integrals and comfortable parts which may, in and with reſpect to the Spiritual Man, be fitly compared to theſe defects that thoſe Barbarous Nations want, which we enjoy as to the Natural Man; as none can deny but this Principle is moſt agreeing to *Univerſal Love:* So the practice of all, even of thoſe that deny it, doth evidence and ſhew how agreeable it is, as well to the *Love of God* as to right reaſon;

Let not the Reader think ſtrange that I aſſert this Principle, and enter not upon the probation of it (having done that largely elſe-where, as in my Apology) it not being my buſineſs here ſo to do, but only to ſhew how ſuch and ſuch Principles do not agree with Univerſal Love, *as on the other hand, when I make mention of other Principles, I do not offer to refute them, it being enough here to demonſtrate that they are contrary to* Univerſal Love.

reason; where, when ever any of the Sects come to deal with a Heathen, or any such, against whom they cannot urge any thing from Scripture or Tradition, as being Principles not acknowledged by them, then they are always forced to recur to an inward innate light in the soul, to which they labour to make manifest their Principles, (albeit, they differ about the nature and sufficiency of it) yet they are forced to concede that this is God's Love to Man-kind, and that in this the *Universal Love* of God is extended to all; so that to every one, to whom they come to Preach, they may find something by which they may urge or commend their Doctrine, of which I shall give one singular example out of the words of *Franciscus Xaverius*, a *Jesuit*, whom that Tribe, for the high esteem they have of him, term the Apostle of the *Indies*, as it is Recorded in *Bernhardus Varenus*, his *Descriptio Regni, Japoniæ*, p. 195. cap. 8. where he puts down the words of *Francis Xaviers* Letter, thus, *p.* 247. *The* Amargurians, *before they received Baptisme, were straitned with an odious and troublesome scruple; to wit, That God seemed not unto them merciful and benigne; who had condemned all the* Japonians *before our coming, to Eternal Punishment, especially who ever did not Worship God according as we Preached; and therefore they said that He* (to wit, *God*) *had wholly neglected the Salvation of all their Predecessors, in permitting that these miserable souls should altogether be destitute, to their utter ruin, of the knowledge of saving Truth: This, most odious thought, did much draw them back from the Worship of the true God; but by the help of God, this error and scruple was taken from them; for we first did demonstrate unto them, that the Divine Law was the oldest of all; yea, before any Law was made by the Antients, the* Japans *knew by the teaching of Nature, that it was unlawful to Kill, Steal, Forswear, and other things contained in the ten Divine Laws, as was evident in that, when any of them committed these Crimes, they were tormented by the Pricks of their Consciences, that hence*

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Reason it self doth teach to flee the Evil, and follow the Good, and therefore was implanted in the minds of all Men by Nature, so that all have the knowledge of the Divine Law from Nature, and of God the Author of Nature, before Discipline be added, of which, were it doubted, tryal might be made in some body altogether void of Discipline, who has been educated in some Mountain or Wilderness, without any knowledge of the Laws of his Country: For if such an one, thus altogether ignorant and unacquainted with Humane Discipline, were asked, Whether to Kill a Man, to Steal, and these other things which the Law of God forbids, were sinful or not; or if they were not right, to forbear these things: Truly, I say, such an one utterly ignorant of Humane Discipline, would so answer, that it would easily appear that he were not void of the Law of God. From whence then shall we judge he has drawn his Notion? unless from God himself, the Author of Nature: If then this be manifest in Barbarous Men, how much more in Men civiliz'd and well Educated? which being so, it necessarily follows that the Divine Law was implanted in Mans heart, before all Laws made by Man: This Reason was so manifest to them, that they were fully satisfied, and so being delivered from these snares, did easily subject themselves to the sweet Yoak of Christ. Thus far *Xaverius.*

Thus it may seem, that to satisfie these *Japonians*, that their Fore-fathers were not all necessarily Damned; and to shew that the Universal Love of God reached unto them, to put them in a capacity of Salvation: This cunning *Jesuite* could not find another way, then by asserting this Principle; albeit, it be no ways Congruous to the Doctrine of the Church of *Rome*; for these Antient *Japonians* could not be esteemed Members of the Church of *Rome*; and as not being such, according to the *Romish* Principle (who say there is no Salvation without the Church, that is, without the Church of *Rome*) must needs have been Damned.

Secondly: That Notion and definition of a Church which naturally arises from this Principle, and is accordingly believed

lieved by the Assertors of it, doth also both very well agree to, and establish this Doctrine of Universal Love; for where, by vertue of this Seed and Light, purchased and extended by Christ unto the hearts of all (it being supposed that Men may be truly Converted, and consequentially united to Christ) it naturally follows that such become Members of the Church, else none of Old, but the Families of the *Patriarchs*, and of the *Jews* could have been judged to be saved; nor yet any, during all the time of the Apostacy, which as it is false in it self, will be hardly affirmed by any; and therefore since such might be saved, they must be esteemed Members of the Church, without which, in this large sence, there can be no Salvation, as including the whole Body of Christ, of which Body, who are not, are certainly excluded; and therefore it is that the Church Catholick or Universal is not so confined to any Sect, Form, or external Profession, as that those that are not initiated in those forms, are excluded absolutely from being Members of the Church, unless it be upon refusal or resistance of the will of God really manifest to them, as drawing them to the practice of particular things; for it hath pleased God at several times, to require several things, both of particular Churches and Persons, which he has not of others: As to the *Jewish* Converts, to abstain from things Strangled and Blood; and to the Churches of the Gentiles not to Circumcise, which was permitted to the Christian-Jews for a time; and from particular Persons many particular things have been required, which albeit, they were not general Obligations upon all Christians, yet in so far as manifested to, and required of them, were sufficiently obligatory; and their disobedience to them should have been in them a breach of their general obligation of Obedience which we owe to God, [in all things He requires, and consequently pernicious, how-ever others, to whom they have never been revealed, nor required, might have been saved without them.

Thirdly:

Thirdly: As the asserting of Principles, which commend the Love of God, and shew the great extent of it to Mankind, do most agree with *Universal Love*, so this People in another chief Principle of theirs do greatly shew it; for as by the Preaching of this *Universal Principle of the Light*, they shew the extension of God's Love to all; so by Preaching that God both doth, and is willing to reveal his Will immediately by his own Spirit in the hearts of all those that receive his Light, that so they may be guided, acted, and lead thereby, and know the Mind of God thus inwardly immediately in themselves; they hold forth the intension of God's Love to all those that follow and obey him; so that they neither bind up this being lead by the Spirit of God only to themselves, nor stint it to singular and extraordinary occasions, but hold it forth as a common and *Universal* priviledge to all true Christians and Members of the Church. Now this Doctrine greatly commends the Love of God, and establisheth the Principle of *Universal Love* in that it shews how *Universally* God hath offered this blessed Priviledge to all, in that He hath given his Light unto all; upon the receiving of which, this immediate guidance of the Spirit followeth as a necessary Concomitant; for such as deny this immediate Revelation of God's Will by his Spirit in the hearts of his Children, to be a common and Universal Priviledge to all true Christians and Members of the Church, must needs suppose the knowledge of his Will necessary for them, to be communicated to them by some other external means, as by outward Writings and Precepts; in so much that all such as are robbed of this Benefit, are necessarily excluded from partaking of the *Universal Love of God*, in order to the Salvation of their Souls.

Fourthly: As the confining of the Gifts and Graces of God to certain external formes and Ceremonies, are directly opposite and contrary to *Universal Love*, such as the limiting of the work of the Ministry to outward Ordina-

tion, and to a particular Tribe of Persons, the making humane Parts and Arts more necessary thereto than the Grace of God; so that the Grace of God is not judged sufficient to make a Man a Minister, or to priviledge him to Preach without those other Artificial and Ceremonial things: So I say on the other hand, those People to the commending of the Universal Love of God to all, but especially in the visible Church, do affirm, that as this Light and Grace of God is given to all, in order to save them; so whoever find himself truly called in his heart thereby, and fitted to Minister to others, may lawfully Preach and Declare to others the good things that God has done for his soul, and direct and instruct them, as by the same Grace he is enabled, how they may come to the experience and attainment of the same things, albeit, he have no outward Ordination or Call from Men, be not initiated in their Ceremonies and Orders, nor yet furnished with their Learning and School-education. This greatly commends and holds forth the Love of God, because it does not confine the Ministry unto such a narrow compass, as by the several Sects it is done; but supposeth, that among those that had not the Scriptures, and outward knowledge, there might have been Ministers or Preachers of Righteousness, as it was said of *Noah*, that he was one who was ere the Scriptures were writ; and *Job* was another; besides *Socrates* amongst the *Greeks*, *Pythagoras* amongst the *Latines*, and several others that might be named among the *Arabians*, *Indians*, and *Ethiopians*; and this Doctrine doth very much hold forth the *Universal Love of God* in the visible Church, in that it excludeth none from Ministring his Gift, as he hath it; albeit, a poor Trades-man, or Mechanick Men, as is done among the far greater parts of the Sects of Christendom, by the presumptuous Usurpation of them.

Fifthly: This People do greatly commend and hold forth the Universal Love of God to all, in denying the use of outward carnal things which perish in the using; such as

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Washing or Sprinkling with Water, or eating of Bread and Wine, to be the Seals of Gods Covenant with Man, or to be the means or Channels, by which Grace and Spiritual refreshment is Ministred to the soul; for thereby they confine not Gods Love in the communicating of his Gifts and Graces to the application, or not using of Elementary things, which may be as truly as to the matter of them, performed by the most wicked and greatest Hypocrite of the World, as by the most Godly and sincere, as do the greatest part of the Sects among Christians, who make such a noise of the Sacraments and Ordinances, and do so quarrel and jangle about their matter and manner of performance, but do affirm and believe that increase of Grace, and refreshment in and by the Life of Christ, is conveyed unto the souls of all those that are Faithful, as this Seed receives a place, and grows up in their hearts: Without these outward Ceremonies, this cannot be performed but by such as are sincere and Godly indeed; for such can only be truly Faithful, and wait in that place where Grace and Refreshment, Strength and Power, Wisdom and Courage, Patience and all other good gifts are received.

Sixthly: These People do much establish Universal Love in that they affirm Persecution of Men, for the matter of their Consciences to be Unchristian and Unlawful; believing that as God can only inform and enlighten the Conscience, so it is contrary to the *Universal Love of God*, for Men to seek to force and restrain it, as hath hitherto been sufficiently shewn.

Lastly: They do very truly and observably establish Universal Love, in that they Preach Love to Enemies, and the necessity of bearing and suffering Injuries without Revenge, holding it Unlawful for Christians to fight or use carnal Weapons, even to resist such as oppose them, and wrongfully prejudice them: As this is most agreeable to the Doctrine and Practice of Christ, so is it to the *Uni-*

versal Love of God, whose long-suffering Patience, even towards the Wicked, Stiff-necked, and Rebellious, after many provocations, doth above all declare his Love, in which they cannot pretend to be Followers of him, who believe it Lawful for them to Revenge every Injury, to give Blow for Blow, and Knock for Knock, and so know not what it is patiently to receive and suffer an Injury, if they have any opportunity of revenging themselves, and so consequently cannot have *Universal Love*, which necessarily supposeth and includes Love to Enemies, and he that will Beat, Kill, and Devery way he can, destroy his Enemy, does but foolishly contradict himself, if he pretend to Love him; and those that do not Preach and Practice Love to Enemies, but that which is quite contrary, cannot justly pretend either to the Doctrine or Practice of Universal Love. Wherefore I desire the Reader may make Application hereof, as to the several Sects of Christians, and examine whose Principles and Practices do most agree herewith, and seriously consider whether there be any intire united Body of Christians, except these here mentioned, who do unanimously hold forth so many Doctrines, so directly establishing and agreeing to *true Universal Love*.

Writ in Aberdeen *Prison*
the first Month,
1677.

THE END.